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genesis of this theory in the mind of Aristotle with the historical reasons and the subjective impulses which explain his oscillations and contradictions and the relations which unite the doctrine of the *νοῦς* with the other parts of the Aristotelian philosophy and the determination of its meaning and value. In the second part the author gives us an interpretation of the *νοῦς ποιητικὸς* and *παθητικὸς* of the immediate disciples of Aristotle and of his Greek commentators. Chapters are devoted also to the Arab and scholastic commentators of Aristotle and to the principal Italian commentators of the Renaissance. The principal historians and commentators of the past century and of the present century down to our day also receive some attention. The concluding part of the volume takes up the excellences and defects of the investigations of Aristotle in relation to his psychological and general doctrine and to contemporaneous philosophy. The author in treating the much debated problem of knowledge claims to have added a valuable contribution to the history of philosophy by showing those parts of the Aristotelian doctrine which ought to be preserved and perfected and those which should be eliminated.

GIAMBATTISTA VICO E I SUOI CRITICI CATTOLICI. Con osservazioni comparative su gli studi religiosi dei secoli xviii e xix. Ricerca storica. By *Baldassare Labanca*, Professore della Università di Roma. Naples: Luigi Pierro, Tip. editore. 1898. Pages, vii+453.

In one of Vico's letters he refers to certain Catholic critics by whom, under the guise of religion, he was harrassed, and who sought to ruin him and all others who discovered new truths. This letter furnished the author of the present work a hint which he has carefully followed up in a study of the various critics of the famous Italian thinker. The starting-point of our author's investigations was an old book which he accidentally came across in Rome entitled "An Apology of the Human Race on Being Accused of Having Been at one Time a Beast." This book, after some investigation made necessary by its incomplete condition, is assigned to Finetti who wrote in 1764. This apology, says the author, was the occasion of the present work. He finds in it many anticipations of modern criticism of the *Scienza nuova*. Among the critics of Vico, to whom attention is given, besides Finetti, are: Romano, Lani and Duni. The metaphysics of Vico and his religious doctrines, both in relation to those of our present time and as they appeared to some independent critics, are considered at some length. One chapter is devoted to a glance at other religious doctrines of the Italians in the eighteenth century. The author has performed a scholarly piece of work and gives us a book which is indispensable to a thorough study of Vico.